M-326

Wednesday June 6, 1962 Played on Thursday Sppt, 27, 62

How, for tonight, what will we atlk about? Ordinary life, ideas in ordinary life, experiences of ordinary life and ho w to face them from the standpoint of work. The things is, of course, we have to see first the experiences of ordunary life in the correct way and without prejudice. Also that wh face whatever we ourselvek experience and we do not likfeit but we still have to see it. And much of work really has to do with trying to find out for yourself what one is and not to run away from it and to really admit that certain things that are disagreeable or tendanceis in oneself, ideas that one has about oneself which are really not so, and be willing to face them so that really, with work, one is confronted with certain judgmenets about oneself which we all know but we only know really when we are by ourselves and do not want to show it to someone else. Work will bring it out. There will be in work the possibility of seeing certain things ehich we have never seen before. We will only see it in ourselves if we are hinest and also, of course, we can see it in others when we arehenest regarding them and are not living under certain prejudices which are based also on past experiences which have given, to some extent, an opinion of someone else. So there are two things that take place. I become more acquainted with myself and I see more truth of myself as I am. I seethat certain things gradually start to lossen up, tp loosen up on such a way that I really hev not often control. Youhave to understand this very well becasue it is something that is quite logically the result of work. And sometimes it will put you in a rather difficult position, and we don not want that.

You know, work for oneself, one wants to find out and at the same time you do not want to give up. You have something in ordinary life in your, waht you mihgt call, your undonscious state which is of course very agfeeable. You and you have neem able to live with it and you have made your adjustemtn in life and npw can get bu with it even if it includes sometimes for yourself to have a certain attitudo which borders on a little bit of hypocracy or hiding and not opening up too much; that you are quite satisfied and that under such conditions in life that you want to live because in the first place it is the easists. And in the second place, it isalso quite possible for any one else to understand it the way you really would mean it or thqt they can understand it that you are a little hypocritical or that you are really neytral but that you always twll the bruth. Or that, at least, they will understand it the way they understand themselves. So as far as relationships are concerned with other people, based on a, let's call it, an unconsc ious way, we have made adjustments. And that is what one might call maturity in life; that I know how to deak with a variety of different people in a certain way, and more or less, let's say, quite satifacorily when I myself in my conditions inwhich I live, have acheived something that is peace, peace for myself. On the second place, I also relate certain things ehich I now see in others, which I never saw before because I have discovered in myselfcertain things I have never seen and altho on that basis it will enable me to understand others better, I am afraid of it, I do not want to seeit in others when I know that it exists in myself, And the reason why I do not want to seeit in yself is that there is not enough equipment in myself to control the lossoness which my centers gradually will assume. There is really the crux of the matter. If I try to observe mhself, if I start to try to be present to myself it [illegible]

something that takes place in me. It mat be because by means of such impressions which are made conscious, a new form of energy starts to funcyion in myself. It may also be that on account of that kind of attitude I have now towards my own life and myself, this form of objectivity, whatever it is, that is, even if it is to a very small extent, meaan that I am myself changing. And I change in suc h a way that now what I take in as food, ordinary food, is diggested in a littel different way. But also air that I take in also is digested a littel differently and I extract from air a little bit more than what I did before. And of course, in addition, I have impressions which are conscious and can also constitue a certain form of food which I also have to digest. As a result of that I become a different person. And theoretically, You could say that any moment that I try to observe myself and to try to become conscious, at that moment something takes place even if it is a very small matter. It accumulates And therefore, after some time of trying to work, O discover certain things in myself mosrly regarding the different functioning of my different centers, There is a certain lossening up between centers. That is, my emotionas are not as tightly bound up with my physical center. And my feelings can then start to function a little independantly. And the same thing applies to my mind. It is not always necessary for me to act on a thought but I very often go off into a certain contemplation of a thought without seeing the necessity of expressing it in any physical form. Because of that, I am not familiar with such functioning of my centers, And there is not as yet something that you might call you master or someone who is in control who can direct the functioning of such centers. And at the same time, I have to go thru it because if I do not do it, I will fall back again in the ordinary tightening up of the centers and making them relate to each other in the usual way. And I will be forced yo becomes less and less conscious. So, I am really in

a dilemma. I am faced with the possibility where I see that I really could change. At the sane time I have fear that I am changing because I do not know how I will be and how I will manage to keep myself under control in different situations. This of course must take place primarily with the peopke that are a little close to one because in that sense I have a relationship which is established on the basis of neonsciousness which may be in,in ordinary terminology, quite nice and pleasant. It may be friendship. It may be some relationship of really caring for someone but, in any event, when two people, particularly in work, now start to look at eaxh other a little diff-orently, they will have to come to the acknowledgment that the person has changed. And natuarlly so. They must have changed. Otherwuse work has no meaning. But to understand such a change in the other person is a very difficult thing. And every once in a while you would wish to go back to the old arrangement where everything was hunky dory and you had no difficulty in understanding so and so becasue you could more or less count on them to behave in a certain way and now they don't. So one is in a quandry regarding that. Do I wish to continue with work or do I want to find out how fast I can go thru this little difficulty of, you might say, of trying to make an adjustmentx with material that is not a s yet sufficiently developed? Of course, from my stand point, the only way is to continue. It is not bazed as bad as it looks. When I see it in such a way that there are such changes and I can expect them, I can also become tolerant to them, in ex_otly then same way as I become tolerant to any change that akes place in myself, And particularly when two people in work discover this for each other, and then maybe on account of work, have a little bit more disaggreement, it has to be brought back to an understanding that both are engaged in something that is important to both and for the sake of work, must be understood and must be explained. I am talking now about ordinary life.

When one is on work, andhas a discussion with womeone who is not in owrk, of course it is a little bit almost fifty fifty, It is not entirel the s ane way as I said when two people actaully are engaged and the solution in the case of a perso who does not know anything about work r trying to sork on oneself is a little bit more difficult. The solution between two poeple who are working and who see each other also in different realtionships outside of work, natuarlly for them it ought to be quite easy to talk about it. But for that you have to have a quiet moment and a willingness to listen. So this, to some extent, is a certain task that one has for oneself; to try to understand what one is, how one ihas changed and then using such a change in order to undrstand each other better nd to be much more tolerant then we are in general. I warn you about that There are many things that will come up that yiu cannot place. It will make it a little easier to become angry. It will make ypu fly ooff the handle. It will make you less tolerant. It will make you also as if pu wish ti be critical. You want to say to someone that they ought not to be because doesn't he know what it is to work like I work and so forht. Ll these kind of thing will c me and you have to settle them among yourselves because if you don't settle them, it will means that you gradually will seperate out. This is true of husband and wife. It is true of father, daughter, mother, son. It is true of intimate friends. It is true of relati nships that can touch on something else than only ordinary life. That is, a certain exchnge of inner wish to be in the presence of someone else, even if we call it at times, friednship or even affection or love. It is quite necessary to see that we gardually will have to expnad this attidue of first we discover regarding tho e that are a little close, also extends further to the (?) or the attidude I have sometimes ib my professionnal life, with people that I see every once on a while, with whom the relationship is not as intimate

But nevertheless it is quite esentail to have a certain relationship of a certain kind in order to accomplish certain tasks between such people; a certain relationship in a business way or one wnats to accomplish that wht I now wish out of that business relationship. And it will have to include many people completely unconscious from the stand point og pneself trying to be conscious, and to understand them as they are mechanical to the extent that you can be not emchanical in meeting them. Of courwe it is an uneasy situation. It is also a half way situation and at the same ti e it is absolutely necessary to leatn this. That is why I started out in the beginning by saying: What have we done regarding our daily life inwhihc work can at the preset time play a part? All of this has nothing to do with exercies. It really has nothing to do with tasks, altho tasks are to some exhent related to daily life but daily life as we know it and as we usually live it is really quite different from the substanve of a task or the substance of an exercise. I have to taste it in my way as I am in a routine fashion; the way I always am and particularly now I refer to a busibess relat-i nship. I comes alout out in a direction when I havr more ofa personal relationship with each other but such things are easy (??) becasue you see a personal relagionship in mnay more ways than one. Very often a business relationwhip is only in one direction. And I have now the desrie to sell someone who is a sun of a gun. And still it is necessary for me to approach such a person. How do I approach them? Do I follow the regular routine of salesmanship which always ended up not being able to sell? Will I gave myself that kind of a task for daily life to see what I can be when I face that person and how can I tehn ar that time well him what I want and convice him that he ought to act on what I tell himw so that the result might be that he buys from me? It is a very simple example. And it happens in daily life, every time. And you can substitue a salesman trying to sell

something for anykind of a relationship inwhich you wish to gain something from someone else. Ypu will want hime to do something that he is not willing to do and how can yoy tell him? Many times we have fear in facing such a situation because even if I wsih with the best intentions on my onw part that I know something about trying to become conscious nd to try to remain within myself or, at least, not to lose myself so easily in the presence of someone else, I have fear that as soon as I am confronted with that situatiob, I will lose myself. And of course in many cases it may be that I will lose myself in the end but it is worthwhile already to start out wiht something like that and to see how far you can go and perhaps during such a time that there is a possibility of regaining again a certain form of consciousness with which again, for oneself, you start agan and again, to make this attmept of trying to be awake refarding that kind of relation and you then find words that are fitting. The fear is that you will lose yourself. The fear is also that sometimes it is easier if you can do things by letters, if you can write, so that you do not see what the reaction is on the other person's face. Sometimes one likes to do it by telephine. It is also of course in general. In a routine fashion, quite easy. But how do we actually want to face it when we see a man and we try with ourselves to be what we are? And then in the presence of such a person, what can we then bring to bear towatds the accomplishment of that kind of an aim? It is not only a matter of saying what, you might say, saying your piece and then waiting for an answer. You know, a sales relationship is based on an entirely different rule of psychology. And you may be abke to do it in different ways with different people altho it is easily understood that not every person is the saem way. So even if you have a very good product to sell, you may have to start out to

inquire how his famil it is before you even touch anything that has to do with sales. Maybe you have to wait until the whol e business is settled and that a t the end: By the way, I have somerhing to sell. I do not know sometimes how one approaches i,. But one must learn gradulaly now, using work in relationships with people. Only then you will find out how little you know, how little you can really put to practise. And when we talk about the necessity of putting to practise that what we now thing we know and also that what we feel, and what we might call our religion, simething where the dogma has to be converted into the actuality of living so that religion actually becomes that form of life for ud. Then, of course, it has to be applied it our daily life and not when we are alone. Maybe it is easier, more or less easy. We are not diverted. I have to put myself in a situation where I know I wil be licked. And still I will do it. Becasue I wat to find out how it is that I know that I am licked. It is axperience that I very often avoind. And this is somethi'g that I do not know enouhg about. It is useful even then at such a time to bceome aware of myself as I am then in that situation, as I say, defeated. You see, we do not face life that way. We avoid it. We avoid all kind of difficulties. We do not want to put ourselves in a situation where we know, which we don not like. It is in the direction now that I am talking about trying to develop something of an emotional quality in oneself which borders more or less in an expe iemtal attitude pf trying to find out what can I do. how will I be when I try, what will be my opnclusion regarding myself? And even then, sometimes knowing the difficulties of a situation, I am willing to place myslef into that. It is very much as if I want to fin d out what is a thunder storm. And I intentionally go out when it rains and thunder and lightening and all that is taking place. And I wish to find outwhat I am then, how I behave, and how I maybe hate it and what kind of fear I have. But at least it

it will be useful for me. In the first plac e because it is an entirely now condition and in the second place it is the study of myself in a condition where I really, as a result, do not even want to think or dream that that might happen to me. We are all much too much protected. We protect ourselves, We want to protect it. W, also want to see that in our lives, we become narrower and narrower, Try to look at your life as it was ten years ago and as it is at the present time, and how, by extrapolation, it will be ten years from now. The tendanceis you have, the habits you have, the thin s you avoid at the present time, the things you used to be interestednin, the hollowness of certain things, the impossibility of xxxxx recalling certain things at this moment which at the time, let's say ten years ago, you were interested in. Aslo to look at life as if one could expect certain things on the basis of what one is now without reali ing that it is an impossibility to expect such things; that one does npt even have that kind of material wothin one and altho I would like to become very much like so and so, what is there in me that actually gives me the guarantee that I could dvelop in that direction? All these things come up as I look over the experiences of a day; as I sit quietly at the end of the deuy abd try to reconstruct the day and try to see myself in the re-lati nships I have had and I try to recall how I said certain things and where I eent offand what I could not say because I did not dare or where I could not even find the xxxxxx words to express ad-equately what my feeling was. We have to learntp see our-selves much more seriously. You have to take off some time in the evening for that, to come to yourself; not to meditate. Do not think that at that moment you have to become incontact with the infinito. It is not necessary. You have to come in contact with that what you are as an honest human being seeing what you have

experienced and where you have failed that day; failed, dot how wonderful you were; what ypu perhaps could have done; what you avoided; why you avoided it. W at was in one that could not do this or that; still, theoretically, you ought to have been able to do it. Maybe on that kind of a basis, that I am serious, that I am honest, that I can by myself, it is like coming to my myself in the form of a paryer for myself, to be quiet, T^n^en to realize what I am; that what I have been. And then, what can I expect for the next day. And to make up my mind also very simply. ,o know what I may be able to do, to hope that I can do it. To have towards it the right attiGude of that kind of meekeness that perhaps it is impossible because I cannot see all the factors that are involved, but to try to project mydelf. This is what I mean by exbrapolation, based, of course, on that what has gone on before, understanding that what is now past and to seein the past the potentiality of that what could become actual tomorrow morning. How will I then face the next day? How will I then go to bed? How will I then prepare for waking up in the morning? What will I then, in the morning, syill remember of certain resolutions that I may have made the evening before? And it is that way how one starts to live really and try to divide ones life, trying to plan, trying to see certain things of value inwhich you wish to be engaged and other things that have really no value, with which, you might say, you ought to be thru. You have to become serious. I am not doubting that you are. Of course you are.. Only O am trying to twll you that it is important that way and for yourself it is the only way to try to understand work because work fits on that category of seriousness. Work does not fit in anything else. It does not fit immediately ~~in~~ as such in ordinary life. It fits in ordinary life by means of myself. I am the carrier of work and I bring ~~it~~ tp my life and my life nevere will

doing me work unless I wish it. Try to understand a little bit more, as I say, simply of that what is involved for yourself, each one individually. What is in your life that you ought to face? And you ought to try to understand in the first place, but also try to do something about it. You must understand this. When I work, I accept myself as I am. When I think about work, I have a judgment of that what I have been. You have to undertand that there is a difference and that both must go together and that even at the moment when I will accept that what I am without criticism and impartially, it does not prevent me from trying to see that certain things I have done were not right and I should have been able to change them. Of course, many things are impossible. Many things are a result of the past. I cannot help that. I have to accept the past as I have lived it. The past has left its mark. Sometimes it lasts a long time. Sometimes it involves a variety of different things that I partly can control and I partly cannot control and as I set certain things in motion which maybe far reaching and even if I, at the present time, am thru with that what was my past, maybe the results of that I can not get thru with. I have to face whatever I have done in its entirety. And I cannot just simply withdraw at a certain point and say: No, I do not want anything of it because my past is still me and it belongs to me. And there are responsibilities which I have taken on in the past, foolish as they may have been, in ignorance maybe, in real stupidity, in laziness: I still remain responsible. But of course it can be shortened. I can also be accepted. It can also be put in the proper place without sentimentality. But I must face it. And then basingg on that what I have faced, andthen having given sufficient attention to the functioning of that what has happened in order to make it now finish in as short a xxxx possible time: that is

correct. For instance, it includes the question of relation for father and mother I have an obligation to them. I owe them to them the fact of being alive. It is only that and no more. They are for me a past generation. I have to respect them in that way. I have to take care of them as well as I can. I cannot expect them to hild on to me; neither do I wish to hold on to them. I want to be right and correct. But I ~~unknown~~ live a life of my own on my own level even of father and mother are still alive and would like to see me like a good boy. Maybe I can persuade myself to write letters every week or have good thoughts and every once in a while send them a present. But I do not have to look to lean over backwar a and go out of my way of thinking that I have a resposibility which is based on the selfishness of them. Moreoger they have their life. They have lived it. Usually they are older of course, old enough already to come to the end, more or less, of their lives. Still they are alive. Still you have a responsibility. But you have not them kind of responsibility as if they were your people. They are not your friends in that sense. You have to take care of them. You have to be proper. You have to know that you must allow certain things even if for yourself whihc mya be a little difficult, that there is a certain form of sacrifice necessary but do not be sebtemental. Do what is right in fairness. And then let it go, Do not dwell on it. Try to become free from it. Dd not feel guilty. So many times people stay home because mother likes it or because they have to have dinner once a week. Maybe it is not necessary. Maybe it is necessary to tell them I alive my life. And ther are children. You know how grandmothers love to interfere. It is none of her business. And a variety of things like that which make up our ordinary life also and which may still ~~an~~ I view for myself the possibility of an understanding in the

direction of becoming conscious even if I cannot wish my father and mother to be conscious because maybe there is no interest any longer in that. I myself have to know how to be and for that I have to have my own conscience with which I must work and with which I must talk and which at that time then, I can follow, if it is sufficiently flexible. It is not a question of being set. It is a question of adaptation to whatever condition there are and for myself remembering that my life is my own and I have to live that as well as I can for the possible development of myself, so that the aim one has in trying to become conscious is really not distorted. This is work for oneself, on oneself. On the last instance, we do not need any one for that. We stand, in that way, alone. People can help us. Naturally, We can help others. But the fundamental issue is I must work withthe aid of anything that I can take, that I can receive, I can contain, I can use, I can digest, I can really put to practise, wherever it comes from and whatever from it can reach me, in which ever way, maybe, it is around Earth. Maybe it is outside Earth. Maybe it si within me. Maybe it is higher, in a higher sense of being. It does not matter what it is that can feed me. But nevertheless, it is always myself that has to be fed, that has to work and I cannot in that way become dependent on others, neither is it my right to interfere with anyone else. Also that is important. If I reserve for myself the right to work the way I wish to work, I have no right to interfere with anyone eslo wishing to work in their way. Also that happens durin the day in contacts. This internal criticism I (??). This constant judgement of some one else. This never wanting to leave alone; always thingking I know it better. If I were in so and so's place, I would do such and such. All of that belongs tp this kind of group, in effect, how to face myself in my attitude towards others and I must include it because very much of my life is consumed by such idiotic notions that I know and that also to a certain extent, I can help. What you can do is help create conditions.

It is quite importnt to understand the difference. When I create conditions for a person, even then, that person will not know it. But hey have in them then either a curiosity or they feel impelled. They will reach (??) or a desire which is created by the atmosphere around such a person either by example or by actually by creating that kind of atmosphere of having a desire for someone else, which they now wish something that they do not have and that they would like. But never push a person. Never twll them what to do, how to wokr. Never twll them to be conscious. It is not your property. It is up to them and if for some reason or other, they ca not be, you also have to let it go. Who is there to teach? We work together. We exchange. We must be honest. We want to face certain things in a certain way. And we want to understand that the other person also can be honest but if I start with telling so and so that the ought to work, then I immediately set up a prejudice on the part of the other person and he cannot listen anymore ot the good sense of what I understand by work. I can only show, and this, of course, applies to husband and wife. It applies to the education of children. I can only show by being. I have said it every once in a while. If I am, if I represent in myself that kind of attitude without words, and it is themusic of life without words. I do not need it. All I need is a resprestation of a certain form of vibration whichis not even sound but it can be an effect on someone else as if I influence that way, without the person kniwing he or she is being influenced. It requires on my own part a certain control. It requires of course, an understaniding of the situation of the other person and naturally it requires of my part a certain wish, a love for kindness and wanting, in that way, to help. It costs me a great deal because it is not easy at all. But it is the only way by which help can bes given. So now, we atke tomorrow, again and again, the day after and the next week, and work and tasks. Daily life, small

things. You yourself, you wake up. You yourself, you fall asleep. You are ourself. You fall asleep. All the time. It is almost impossible to believe that we ever will be able to get out of it. And at the same time that what is involved, the possibility of that what could be accomplished, and then achieved by ourselves and find within oneself the proper place of where one belongs , to find out for oneself the purpose of ones life, to find out what is the meaning and aim of the existence of other people, so that I can have a proper understanding, relation, exchange, communication. help, being helped. whatever that is, to work together in a certain from of, let's call it, solidarity, under the influnce of ideas which are outsdie of us and which belong to a certain form of esoteric knowledge that I try to assimilate. But after all, we do not do it alone. And we remain a product of that whereever we are on arth. Adn we are onEarth subject to so many different conditions which are not Earthly but conditions which we know bery vert litte; because we. in out own judgement, in our education and the various influences to wat which we havebeen exposed. have simply made is completely closed up so that we, as we are in a mechanical way, only represent a very small part of the possibility that could be ours if we knew how to open the door with thekey. The key is there. You know it. The key is objectivity. It is the only kind of key that will actually open the door. You can try many other ways of you wish. and whenever yuou wish to try them, keep on trying them. Do not think that the key must be used immediately. Gather material. Try to find out what you can find out in any kind of direction, as long as you wish, as long as you are serious about it. The only trouble is that you mihgt watse time and might come to the conclusi that you do not want to spend the time because time is getting shorter and shorter. Well, maybe in such a case, you will try something else. But even if you do not, it is better to remain serious regarding your own life, even if you do not find the solution, instead of considering life flippantly, as if it is something that is owed to you and with

you can do as you please. You cannot. You cannot use your life the way you wish. Every one os us, knwoing it or not knwoing it, is under an obligation, liking it or not liking it. Maybe we do not understand it. Maybe by understanding we can then adjust ourselves better, but it does not make any difference because we are, where we are, subject to the laws of that place where we are and we, with our selves, paying for the mantainence of something that we now call mankind or organic kingdom. We are part of it. and we pay the price. We pay the price pf pur mechanicality and our living, and out suffereing and all the thongs that belong to out life and we will never be aible to get away from it. We will have ot face it. Some of us are a little, let's call it, happier, luckier, more ofrtunate than others. At times we are a little morefortunate. And other times we go thru certin valleys of death. Now Who knows what we all face? And we have to. The question is if in paying I can get away with the smallest amount and stillfulfill my obliga ions, and having something left for another purpose which, aftr il, would be much more satisfyingfor me because it would place myself on a different kind of level of understanding. And my work belongs ot that category of wishing to live. I want to become if I can abd if the key actually fitd nd if I want to make the attempt of turning the key, if I really wish to open the door, if I really wish to see reality as it is without my interpretation of it, that then me be because of that, there is a possibility of further understanding of myself; not only the place wheere I am and the meaning of my existence, bu the possibility for myself to grow in a direction which I call higher or a different kind of level or being, which I, of course, am not am. or rather to develop that part of me which could have been there and developed but is not there because I, unfortunately, became more and more closed up. We are trying to open ourselves that way. We try to find for ourse ves the possibility of a different kind

functioning, partly emotional, ~~partly~~ mostly intellectual, very little physical than only to the extent that we want to do away with unnecessary movements and unnecessary tensions, unnecessary physical manifestations in the form of habits without which we also could live and very well could live, but the accent of life in that way, the accent of a wish to become aware, is based in the fitst place on the development of an emotional center so thqt is that center could be combined i to one, that is, the planetoids beconong a planet, and int eh second place, that it would become something of a different kind of nature int its rate of vibration and then start to funcyion in it its own life, in a different kind of way, developing, having as food the possibility of a finer, more sensitivity of ones feeling, to see that it can function independantly of other parts of my body and by means of that and the function of trying to see the form withon oneself that I can call Astral Body or Spiritual Body pr Kesdjan Body, if we use the name that Gurdjieff used. My aim is that. How can I, living ordinary life on Earth, I would aim at say on ordinary Earth, reach to a certain level that I could become free from Earth, at least as a stepping stone towards that where I wosh to go as a possibility of a solar system inwhich some how or other I will try to become the centerm since then I will know, I will have a fulfuillment of the purpose of my life. How to reach? How towork? How to go step by step. How to be patient. How to try to understand every day a little more and a little more and basing on each day the preparation for the next day so that the next day can be different [illegible] not have to be repeated exactly the same way as it always has been in the past, but that each day (??) ~~that~~ the same, the same kind of mechanicality. That if there is a possibility of introducing for each day and the following day and the next day, again a little bit more light, understanding of myself, more wish to work, more willingness to sacrifice the things that I know, I know that are in my way, that are

obstacles that I hang on to because I do not dare to let them go. So that I will have courage, that I really, when I come to myself at the end of the day, and I thonk about myself and I consider myself as a little entity, trying honestly to do its best if this world of confusion, that I will find in that some kind of a guide will teach me tomorrow and the day after. Then perhaps, in that way, I pray. In that way I yield to ordinary physical slpeep abd I hope, you might say, in some way or other, to God, that is, the way I want to use the term, will take cafe of me ans then, so that when I wake up, I hope refreshed, that I will face then a new day in a different way. And there is willi gness then to take it and to want to expereince and not to let myself go into all kind of directions which I know already by expereince are not becoming to me. For that, we must work. For that we must get together. We do get together but that we want to exchange it on that kind of a biasis so that maybe out of that, out of such little discussions like we have now, we will have some form of inspiration of wanting something, aspiring to that what is not our own at the present time but which is within reach. We wish. sometimes wishing a little more. Sometimes a little less. Soemtimes a little easier. Someitmes with more courage. But not to be discouraged and to keep on going, not to stand still, not to fall back , to keep on going, constantly having an aim ahead of us as if the children of Egypt, when they left Egypt and for fortu years had to go thru the desert. But

nevertheless they had in front of them something that kept them going and that lit up the road for them in the darkness. It is that kind of aim that constantly will disappear, you might say, and will be ahead of us and it may be that we will never reach it, not in its entirety but of which we can reach, every once in a while, a little bit. And that would give us then, insight, understanding of a certain kind, life of a certain kind, relaity also, as I say, of a certain kind, a level.

a different kind of level, a different kind of being for oneself, a different form of living and, as a result, a tremendous amount of freedom. We are bound now. Any one who realizes that they are bound, maybe they would like to work in order to free themselves of that bondage. Maybe we do not understand that we are bound. Maybe we believe we are not. To the extent that I realize that I am, to that extent I will work. If I understand that I must work, to that extent also I will become free. This is not a hope. This is an assurance. This is a law. It is a cosmic law. It is not a law that is dependant on humanity. It is not a law which is dependant on circumstances inwhich I live. It is not a law of Earth whihc again would bind me. It is an inner law. It is a law by means of which I have contact with that wht really is myself, and towards which I wish to go since, in the last instance, that what is necessary is to become united with that what I now, from my stand point, call infinity. And I have to find within myself, in my subjectivity, something. U have to find somethong by understanding my subjectivity, something that becomes objective for me. It is a verry difficult thing to see in that way; that out ofthe substance of which I am made, by a certain combination and rearrangement of molecules, somethingelse starts to exist; that that what is future os based on the past. Then again, the future will only by a reult of the past and that that what I am become is based on what I am now. And that the arrange,ent of such molecules in their own form, do not chnage than only in their relative distances, you might say. The relationship is right. So,ething happens they can exert different kind of forces on each other and because of that, the totality of oneself becomes changed, chemically changed into a different kind of product which is objective and not subjective. So that in that way, God is us and we are God but we have to work in order to understand that. And it is not profanity. It is a reality of oneself ehich I recognize by negating within myself the reality. It is minus times minus which must becomeplus. It is the

search of that which is now for me negative into negativity, to its end, understanding then its relation which then becomes for me positive. It is also that where the joining point is of negative absolute and positive absolute, into one. When the oneness is reached, there is no furhter division. I have to reduce everything again to the moment of existence. I Have to reduce time to a point. I have to reduce solids to its own point, planes to a poin , lines to a point, time concepts, all three of them, to a moment and then in that is contained the totality of everything existing so that then out of everything, all will remian. That is God. This we are, since we are made in that image. But, as I say, we have to work to complete it. We are not complete at all. And the realization of that incompleteness will make us work for the possibility of a real existence which I say is a reality that belongs to us. It is what the Bible calls our birth right. It is that realiztion of mankinf that alto it fulfills the function of maintaining Earth, is not of this world. And that, for that, be means of honest, serious, reakywwrk on oneself, as I say again, is the only the way, that gradually out of this bindage we can free ourselves and atise, become that what we should be and can become that even on Earth. Let there bi no mistake about that. I Have to die in order to become man. The possibility of the development of man is on Earth. And I can be man on Earth and at any one time leave, if I wish. But one can be here man number seven. To with it this now maybe we work. Maybe something in you can be that serious. Maybe in all humility when you sit at the end of the day in your chair before you go to bed, or when you sit in bed and realize that you are there and that you exist, and that your life has in it again another day added to it because of today and that you still have a responsibility since you are breathing, that you still have to live and also that you hope you will wake up tomorrow. And that, with that hope you see that there is a necessity of again doing something about

yourself and to find the proper relationship between yourself and your conscience which then will become your individual God. I hope that. I hope you understand that. I hope your life will have that meaning. Only then we will really live. Only then. So let's end. We will not talk any more. No, not now Fred. But next week, I hope we meet. We will have questions and tasks and reporting, anything you like. Not tonight. Goodnoght everybody.